a massacre in the western part of the Dominican Republic which took the lives of an estimated five thousand to fifteen thousand Haitians. The survivors fled homeward, and many were settled in frontier areas by the government. Even so, today there are believed to be some sixty or seventy thousand Haitians still living east of the border. Large numbers of Haitians, particularly men, migrated to Cuba in the years following World War I, in search of better wages in the cane fields. By 1931 there were more than eighty thousand Haitians in that country. But resentment by local Cuban labor and the onset of the depression combined to force the repatriation of great numbers of them. Thirty thousand Haitians came home from Cuba in the years 1936 and 1937 alone.

Solution of Haiti's problem of overpopulation does not seem imminent. The obvious answers would seem to be birth control, emigration, wiser use of natural resources, and industrialization. Since the country is predominantly Catholic, and since much social value is placed on children, birth control seems unlikely. And as health facilities become more widespread and infant mortality drops, the pressure will become more acute. Emigration seems to offer no hope, since neighboring islands and countries on the mainland give no encouragement. The Haitian may yet learn to conserve his land and to get more out of it, to stock his lakes with fish, and to bring more fish in from the sea. But this will not suffice. Nothing is left but industrialization, and that seems to be a thing of the far-distant future.

Nevertheless, the character of Haitian life remains essentially agrarian. The displaced peasant, whether he is now a hotel "houseboy," a taxi driver, or a cane cutter, dreams of returning to the land some day and growing bananas, coffee, and cotton that will make him independent. In far-off places such as Havana and New York, Haitians work and save money with the expectation that one day they will come home, buy fifteen or twenty acres of ground, build a new house, and live out their lives as decently prosperous *habitants*. The traditions of the agricultural society, along with Vodoun, continue to play a significant role in the life of the people.

One such tradition is the institution of the *coumbite*, a loosely knit cooperative work party of neighbors and friends. The word itself probably comes from the Spanish *convide*, or *convite*, meaning "to invite." A member of the group holds a coumbite by notifying his fellow members that on such-and-such a day his fields will require clearing or hoeing. There are several variants of the work gathering. One, called *carré* or *convée*, meets at irregular intervals and only on special invitation. There are no regular reciprocal obligations in the *convée;* the workers are

[Simpson, "Haitian Peasant Economy," Journal of Negro History, October, 1940, P. 515. Cf. P 353, Category 116. --Analyst)